/133 cont'd/

dear close by and with a long period of hardship ahead yet to go through.

When we arrived at Ang-chi, Headman Lu let us have a room in his reed house to stay in. The place was low and moist, without sunlight, and really inadequate as a place to live in. But, for the sake of our mission to study the peoples here, we had to accept the lower level of living and hygiene. For our food, vegetables were difficult to get, and meat was out of the question; we would have to rely on the canned food we had brought along with us.

/134/ By evening ten or more civilian and military Taoist priests, engaged for the tso chai service, had all arrived, and suddenly there was an air of gaiety and excitement in the bamboo shed. Everybody gathered around the fire to smoke, and we joined them in conversation till late at night.

Second month, twenty-sixth day. (Friday)

In the morning a Miao from Chih-pao village came, and we had a good talk together. He too complained a great deal to me about how hard their life was, how they were being mistreated by other people, how they hoped we could help them ameliorate their present conditions, and, above all, how they wished the government would promote educational institutions for them so that everyone would get a chance to become literate. These fundamental needs were certainly the least they could ask for, but who ever heard their cries, and, among those who heard them, who ever paid attention to them? All my sympathies were for them, and deep in my heart I felt only shame and discomfort.

To feast the tso-chai priests, Headman Lu had ordered some men to go up into the mountains to kill a cow pastured in the wilds and bring it back. We bought two catties of beef from them for 20 copper coins. The meat tasted delicious for supper.

A funeral took place in the afternoon for Headman Lu's younger brother's wife, who had become ill and died the night before; it was very simple. The dead woman left five children, three sons and two

/127 cont./

776 with the ability or knowledge within the domain of the profane
[771] appears, then they consider it to be the working of kuei /128/
* [782] This gives rise to fear or hope, prayers or opposition. There is only one method and that is to invoke the assistance of kuei with supernatural powers and offer sacrifices to them.

Although the Miao do not differentiate between shen and kuei, they do believe that there is a difference between good and bad kuei. The good kuei live in the yin/supernatural/world
772 of heaven [ta] piaV]. The earth, on which people live, is the
776 yang /mundane/ world. They do not have the theory of hell, but they believe that under the earth there lives a different kind of human beings. These people are as big as the little finger and live in houses plaited of mugwort and grass. A
774 human being has soul [pienV] and a body [koY-ʂ'ieŋY/. When
[828] one dreams it is an excursion of the soul while the body is
[753] asleep. When a person is sick and cannot be cured by medicine, then it is said that his soul has been taken away by a kuei. When a person becomes unconscious, his body has been seized by a ku woman. When a man dies, his soul ascends to heaven,
775 and he comes to the realization of death only when he hears the
[761] crash of thunder or when a Miao sorcerer comes to search for him. Those who suffer a sudden or violent death, such as from
[772] knife or spear wound, or from difficult childbirth, rolling into a gully, or falling into a pit, after death many become evil kuei. They are unable to go up to heaven; they are either immediately reborn into another state of existence and come back to life, or remain in the world to make trouble for people.
776 If a streak of black vapor is seen at night, they consider it the
821 manifestation of a kuei and people cry out, "[peY ts'əɯ"
[789] (meaning "drive away"), to expel them. The Miao for the most part believe that all natural phenomena have kuei as their controlling power. Hence the wind has a wind kuei [kueŋY
[824] ʂoV] and trees, tree kuei [kueŋY nduV]. When there is a
* [782] violent storm with wind, thunder, and rain, they must burn
[237] beeswax in order to honor the kuei. What has been stated above are the native beliefs of the Miao. In recent years,

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8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

791 177 the Chinese is regarded as heretical and looked down upon, but the *tuan kung* of the Ch'uan Miao is orthodox and honored. Their practices are so similar that it is natural to suppose that either the Chinese *tuan kung* and his practices were borrowed from the Miao or vice-versa. From the fact that the Chinese *tuan kung* is heretical and is looked down upon while the opposite is true of the Ch'uan Miao *tuan kung*, it seems probable that the Chinese was borrowed from the Miao. But there are many details in the practices of the Ch'uan Miao *tuan kung* that have evidently been borrowed in recent times from the Chinese *tuan kung* and possibly through him from Buddhist and Taoist priests.

791 787 There is occasionally met among the Ch'uan Miao a prophet or fortune-teller who is sometimes wrongly confused with the *tuan kung* for the *tuan kung* does sometimes divine the future by means of the two halves of a bamboo root called *yin yang kua*. This fortune-teller is called a so bʌu. So means first or previously and bʌu means to know or understand. Such people sometimes live in caves or in houses in the woods. They say their ancestors are in their homes so they will not permit anybody to enter. Inside there can often be heard voices of people talking or laughing or crying. If a person q os ɐ səʌɪƃ ʌna present of meat, a chicken, wine, biscuits, money, or something else, he will foretell. All Ch'uan Miao believe in the so bʌu and some fear them.

Divination is practiced by the *tuan kung*. He sometimes receives messages from departed ancestors and from demons. When go-betweens have been called by the boy's parents they kill a chicken to eat and also examine the tongue, the bones, etc; and so divine whether or not the marriage will be lucky. Other methods of divination are through dreams and through lucky and unlucky omens.

828 787 Whatever is told in a dream is believed to be true. In addition many things seen in a dream are signs that certain things will happen. If in a dream one sees a person carrying wood, the next day he will see a poor person; if he sees a tiger, the next day a rich man will come to visit; if he sees a bird, he will have a quarrel; if he sees a rat or a monkey, a house will burn down; if he sees a pig, he will become ill; if he sees somebody wearing red clothes, he will probably get hurt; if he sees a fire burning, a house or something else, the weather will be fair; if he sees a heavy rain wind, his ancestors are hungry and want him to feed them; if he sees a water-buffalo, he will become rich; if he sees a horse, somebody will die; if he sees good vegetables, he will become ill and have to take medicine; if he sees a black snake, a son will be born; if he sees finger rings or bracelets, or both, or a tobacco pipe, a son will be born to him; if he sees a big tree die, or the sun or moon set, or a tree fall, or snow falling, a parent will probably die.

/160 cont./

775 sib died out, the informants repeatedly gave me the answer: "That does not happen." When I pointed to other peoples, it was said: "Well, we do not know what souls would do in such a case." They could not tell me any more about what happened to the souls of the insane or cretins, and similarly there was [828] no explanation for fainting.

769 114 [775] When the Meau change their residence site, the souls of the dead leave the old house along with the migrants, after they have been informed of the change of location through a special ceremony. They then migrate with them and take up residence in the new dwelling of the family. Contrary to my findings, Lajonquière (1) reports that the souls stay in the old houses in

II, p. 319.

case of a change of residence: "A Meau who was asked by a missionary whether he worships his ancestors answered: 'Yes, they are there, and we do not take them with us!'" It seems to me that this is undoubtedly an error, for otherwise the confirmed ancestor worship and the cult associated with it among the Meau could not be explained. I do not think that there is a misconception on my part because my data are largely confirmed by various observations of other authors, and moreover a cult of the kind practiced by the Meau without the presence of ancestors could only be regarded as absurd.

753 774 If a soul does not find its way back to the body, it is commonly assumed, as ~~was said~~, that evil spirits prevent it from doing so, but it may also happen that it simply loses its way. That is, it is inquisitive and goes into the region of the clouds or into distant primeval forests among strange peoples and in doing so travels dangerous and devious paths. The owner of such a wandering soul /161/ grows weak and wastes [761] away; if one does not succeed in calling the soul back, the person dies.

775 761 The dead and their souls are not feared. The dead body remains in the grave and decomposes; it can never return. If it should actually come back to life, this could only mean that there was a mistake and that the person had